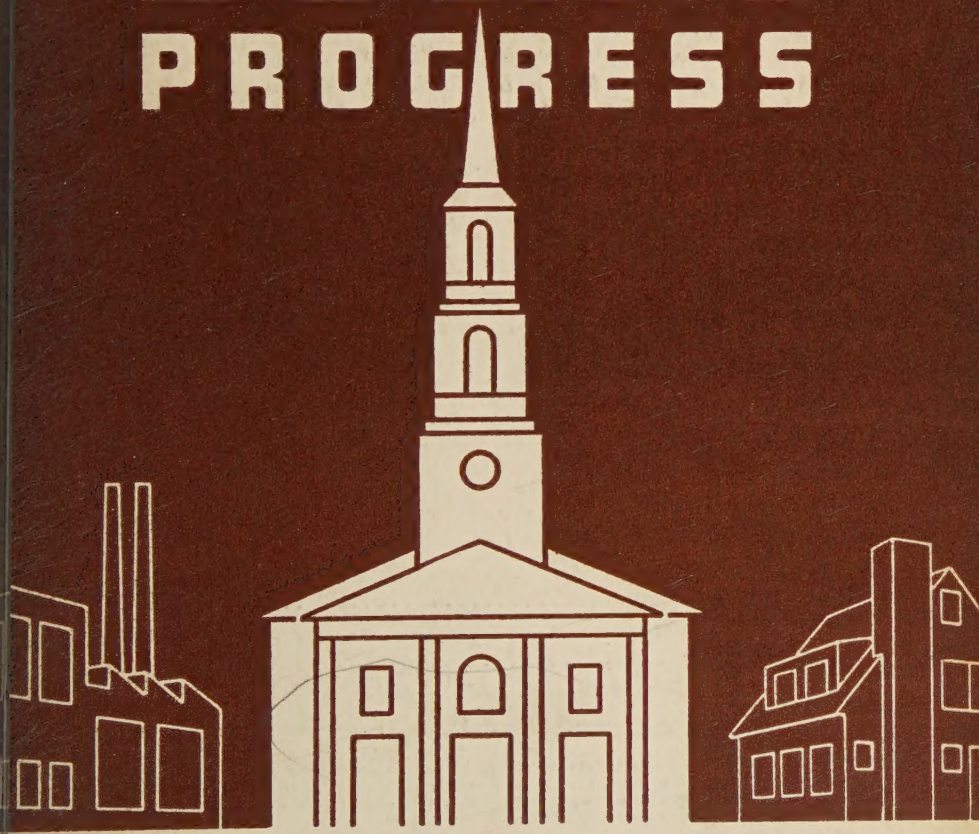
SOCIAL PROGRESS



Is the Human Race One?
Black and White
Federated Legislative Action

FEBRUARY 1941

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SOCIAL PROGRESS

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Is the Human Race One?

By Robert E. Speer *

THE great conflict now going on, both in the East and in the West, has as one of its basic issues the question of human unity and equality. Is the human race one or is it a struggle of many different and unequal races? Is it content to live on earth in peace and brotherhood or is one race to deem itself superior to other races and entitled by force to dominate the world? To these two questions Germany and Japan give the second answers.

In "Mein Kampf" Hitler writes that his view, to use his own words in the unabridged book, "by no means believes in an equality of the races, but with their differences it also recognizes their superior and inferior values, and by this recognition it feels the obligation in accordance with the Eternal Will that dominates this universe to promote the wisdom of the better and stronger, and to demand the submission of the worse and the weaker. . . . In the distant future problems could approach man for which only a highest race, as the master nation, based upon the means and the possibilities of an entire globe will be called upon." The only peace that is tolerable is "a peace supported not by the palm branches of tearful pacifist professional female mourners, but founded by the victorious sword of a people of overlords which puts the world into the service of a higher culture." The German people are these overlords and each German child must be trained to believe this. "His entire education and development has to be directed at giving him the conviction of being absolutely superior to the others." This superiority he must assert by force, appropriating as much of the world as he wants, regardless of other people, and this view has motivated and supposedly

* Secretary-Emeritus, Presbyterian Board of Foreign Missions.

justified Germany's invasion of Denmark, Norway, Czechoslovakia, Poland, Belgium, Holland, and France in the face of assurances given by Hitler, publicly and in the most explicit terms, that the integrity of all these countries would be respected.

And Hitler's claim of absolute racial superiority for Germany and its right to overlordship is made by Japanese for the Japanese race. Authoritative spokesmen assert the unique and decisive origin and right of the present dynasty, the superiority of the Japanese race and its mission to dominate the Far East. And in accordance with such a doctrine it seeks to subjugate China as it has already subjugated Chosen.

These views of race are not original with Hitler or the statesmen who now rule Japan. Englishmen and Americans have held them. They creep into white attitudes toward black and yellow people here at home. Houston Stewart Chamberlain maintained that the Aryan race is the superior race and that it must subdue the lesser peoples. Madison Grant wrote: "If this great race, (i.e. the Nordic) with its capacity for leadership and fighting, should ultimately pass, with it would pass that which we call civilization. It would be succeeded by an unstable and bastardized population, where worth and merit would have no inherent right to leadership and among which a new and darker age would beat out our racial inheritance. Such a catastrophe cannot threaten if the Nordic race will gather itself together in time, shake off the shackles of an inveterate altruism, discard the vain phantom of internationalism, and reassert the pride of race and the right of merit to rule." And Lathrop Stoddard preached the same doctrine in books which fortunately have exerted little influence on American thought.

And yet the influence exists in the principle of American isolationism which imagines that it is possible for one nation to segregate itself from the rest of humanity. Happily the idea of an American racial superiority is not common, the fact is that there is no pure American race. Indeed, there are few, if any, pure races anywhere on earth. Hitler's idea of a pure German race is mythical.

Over against all ideas of racial superiority, Christianity affirms the truth of human unity. It asserts human equality in the sense in which it is true. The races are not equal in their capacities or achievements or progress. Professor Conklin is quite right: "Every human race has its good qualities and its bad qualities, but human history as well as biology refutes those idealists who claim that there are no lower races or types, that all men are born equal." In many respects men are not born equal and even if they were they would not remain so. And races are only kindred and measurably as-

similated groups of men. They differ both in and by inheritance and education and character. But in the true sense Christianity affirms that all men and all races are equal. They have equal rights to life and to justice, to happiness and to work, to any development and to liberty. They have the capacity each to do his own duty and to fulfill his own functions. Christianity asserts the moral right of man to be his best and to do the most, and it asserts this equal right for every man of every race. This assertion is essential to the production of the human values which the whole human race needs. Any theory of race inequality which prevents this will rob humanity of potential human capacity; for, as Professor Thorndike has shown, "selection by race of original natures to be educated is nowhere nearly so effective as selection of the superior individuals regardless of race. There is much overlapping and the differences in original natures within the same race are, except in extreme cases, many times as great as the differences between races as wholes." These individuals have their right to the freest and largest life and service, unforbidden because of race connection. And each race has its right to deep fulfilment according to its highest possibilities. This is the antithesis of the Nazi educational theory.

The hope of the world requires the abandonment of Hitlerism's race-view and the triumph of the Christian view of humanity as one family, living together in love and mutual helpfulness, not in brutal conflict for race supremacy. This conflict is not nature's fact. The unity of man is unmistakably more real and conclusive than his racial diversification. Race resemblances and kinships are greater than race differences. Beneath and above all the races is the one human race, one in origin and one in essential nature. This is the Biblical teaching and ethnology confirms it. "Fair and dark races, long and short-headed, intelligent and primitive," says von Luschan, "all come from one stock."

"Mein Kampf," speaks contemptuously of "international humanitarianism," of "objective right." "Mankind," it declares, "has grown strong in eternal struggles and it will only perish through eternal peace."

The Christian conception is exactly opposite. It is the vision of a world of peace, a world of good will and brotherhood, where each race serves all and all races serve each. The strut of the overlord is an anachronism and an absurdity. God has alienated his sovereignty to no human figure or set of figures. In Paul's grand imagery all are one body and members one of another. And the goal of life is not the rule of the world by any racial oligarchy but a kingdom of righteousness and peace and joy, of justice and honor.

Black and White

By L. B. Moseley *

SINCE Christians of all sects and creeds claim Jesus as their leader and guide in building the Kingdom of God, I should like to ask and attempt to answer the question: "What was the attitude of Jesus on the race question?" We must remember that in his day race prejudice rose to bitter heights. His race looked upon themselves as the "chosen" people and looked down upon all neighboring peoples. Yet Jesus differed sharply from the religious leaders of his day in his attitude toward these despised peoples.

The story of the Good Samaritan is not only an excellent illustration of Jesus' genius at telling a story; it is even more a demonstration of his remarkable courage and clear understanding of human values. The "certain" man in the ditch, stripped, beaten, and left half dead, could be any man. The priest and Levite who passed by unheeding were the representatives of the organized and respectable religion of that day. Then came a Samaritan, of the most despised race of ancient Palestine; looked on as a mongrel in race and in religion. To this man Jesus gave the high honor of helping a needy man at personal cost.

When Jesus came, weary and hungry from the day's journey to Jacob's Well, he met a woman of Samaria who was an adulteress. He knew that it was "the custom" for Jews to have no fellowship with Samaritans. They did not worship together, eat together, nor willingly, even talk together. But Jesus said to this Samaritan woman, "Give me to drink." To be seen speaking with such a woman was sufficient to damage his reputation. To go so far as to ask to drink from her cup was beyond the pale of respectability. For the sake of human fellowship, he had calmly and deliberately staked his reputation.

It was in his own synagogue in Nazareth that Jesus said: "There were many widows in Israel in the days of Elijah . . . and unto none of them was Elijah sent, but only to Zarephath, in the land of Sidon. . . . There were many lepers in Israel in the time of Elisha . . . and none of them was cleansed, but only Naaman the Syrian." Then Luke tells us: "They were all filled with wrath in the synagogue, as they heard these things, and they rose up, and cast him forth."

What was there in Jesus' simple reference to two historical facts to so enrage the people of his synagogue? Simply that the widow of

* Pastor of the First Baptist Church, Madison, Wisconsin.

Sidon was a Gentile, and Naaman, the Syrian, was a foreigner. "God cares for people other than the Jews," he was saying. That was a crime!

Now I am sure that Jesus would not have gotten into trouble over this race question if he had confined his ideas to talk only. He would never have been called in derision a "Samaritan," or a "winebibber and glutton," if he had done nothing more than give expression to theoretical and hypothetical views on the race question. The thing that made these people wild with wrath was the fact that Jesus quietly, lovingly, and insistently practiced what he preached. The unforgivable and unforgettable crime was the fact that he "ate with sinners." He had fellowship with people as if they were his equal. He acted as if he were unaware of the walls of prejudice which divide people into suspicious, if not hostile, groups.

Let me mention three ways in which I feel that members of all branches of the Christian church have failed to follow Jesus in interrace relations!

In the first place, *we value things more than people.* Jesus quite clearly felt that human personality was of supreme value. The entire impersonal universe was not to be compared in worth with one human soul. The man who would sacrifice his soul to win the world, said Jesus, would not profit even though he gained the world. It is equally clear that *we* put property values above personal values. We hesitate to admit this. Some of us had rather not think about it. One illustration will suffice.

A cultured, upright Negro citizen in a so-called liberal community desired to move closer to a great university where for fifteen years he had worked. He found a place that he and his wife liked, near the university and, incidentally, near a Negro section of the city. Receiving assurances that there would be no objection, they rented the place and moved in. After they had arranged their furniture and hung their curtains, they were notified that they would have to move; the property owners were complaining that property values would go down. These Negroes were educated, perhaps more highly educated than their white neighbors. Discussing this incident, a learned sociologist said to the writer: "You will have to admit that property values would have declined ten per cent." "I grant that," I answered, "but with my admission I want to raise what I believe to be a more important question: How much will personal values decline when one person looks down upon another and the other is conscious of being looked down upon?" There was no complaint except that these people were born black. The thing that really counted in this instance was not character, or culture,

or personality, but property value!

We differ with Jesus, in the second place, in that *we sacrifice rather than foster human development.* I was reared on a farm in southern Alabama. My nearest playmate was a Negro boy named William Day. I was devoted to him and he to me. William was alert; he had a fine personality; he was anxious to learn. He finished a hopelessly inadequate grammar school course and went to work as a "hand" in the field. I went to high school, college, seminary. One day I was walking down the main street in my home town. A large, big-fisted, sluggish-eyed, stupid looking Negro stopped me. For a moment I did not know him, until he said, "Mr. Lilburn don't you know me?" It was William. A terrible ache gripped my heart. My playmate's bright mind had been slowed down almost to a standstill. Too much physical toil and too little opportunity for mental training had made him "dead to rapture and despair." I found myself asking not "whose breath blew out the light within this brain?", but rather, "Why wasn't this brain allowed to grow and develop as it would have pleased God to have it?" He had neither incentive nor the opportunity to develop. It would have cost money to have given him the opportunity that I had. That simply was not done. The explanation for William Day's failure to grow and develop and my continuing in school can be given in one sentence: I was born white and he black.

In the third place, *we advocate brotherhood for others, but fail to be brothers ourselves.* When the Federal Council of the Churches of Christ in America met for one of their quadrennial sessions in Indianapolis, one of the requirements made of the convention hotel was that all guests Negro and white, would be treated alike. The trouble with that demand was that most of the churches which make up the Council do not admit Negroes into their own membership on that basis.

For the church to advocate brotherhood as Jesus practiced it, but to ostracize Negroes on the grounds of too much pigment in the skin, is to deny in practice what we have preached in principle; a procedure which brings the church into moral disrespect.

For the government to talk about defending democracy while it sets up race barriers for the armed forces is to raise in the minds of the Negroes the embarrassing question: "What kind of democracy are we defending?"; a procedure which brings true citizenship into question.

To talk one way and live another produces moral paralysis. I urge, therefore, that for the sake of our own souls, for the sake of the Christian religion, for the sake of a divided world, we preach only what we believe and practice to the limit of our power what we preach.

The Challenge of Crisis

By Raymond Gram Swing *

THE nature and service of a crisis are that it opens up to full view, from the branches down to the roots, the problems which have produced it. Not until their roots are exposed can fundamental problems be solved. In this war, civilization, as some would phrase it, is at stake. But it is still truer to say that civilization has been temporarily lost. And it will not be restored unless it is a sounder civilization.

The war, to generalize broadly, is the breakdown of peace. And peace, again to generalize broadly, can only be a dynamic, self-perpetuating world order if personal and social rights are established and maintained. It is no foregone conclusion that civilization as we know it is going to be restored in the lifetime of this generation. It will not happen automatically. The war is not an eclipse through which society is passing with a measurable pace and is bound to emerge.

The war will pass, in that actual hostilities are bound to end. But the world will not again be what it was. Civilization, as we knew it, either will have been replaced by something fundamentally uncivilized; or it will be a better civilization, one more wisely constructed, and stauncher.

The paradox of a war crisis is that while force is meeting force, which is a cruel and brutalizing procedure, the mind must sharpen to new perceptions. In chaos, men see clearly and have courage to accept the truth of what they see. Then come the visions that can hold over, to be realized after the dangers have ebbed. It is not enough to be obsessed with the battle and its course. The battle is engrossing, it is crucial. But equally crucial, if a new civilization is to come forth, is the understanding of problems that have not been solved, and will have to be solved if civilization is to live on.

The United States is not at the front in the war, but it is part of it. Our civilization is not national, something to be kept alive within geographic frontiers if it perishes elsewhere. Being behind the front, this country has a special service to perform. It can apply its resources, its devotion, and its intelligence to the social problems which are at issue.

We have a task to strengthen our own democracy, to make it vigorous and more serviceable to more people. We have a task in organizing thought and action toward hu-

* Radio commentator on foreign affairs. Reprinted with permission from *Survey Graphic*, October 1940.

man beings; our own, and those in any country where they are being degraded and endangered. The opportunities in both fields are boundless. And we should feel the spur in the knowledge that insofar as we fail in using the opportunities, we fail to contribute to the civilization which we pray shall be strengthened and perpetuated.

The problem of degraded and endangered human beings in modern society—call it the problem of individuals and minorities—is not simply one for mercy. Rescuing the children of Britain is an act of mercy without a social challenge. It is a natural act. Most refugees and minorities, however, constitute a social challenge. There would be no refugees if all nations valued any productive human being for his own sake.

A refugee usually is a person rejected by the society in which he has lived, not because he is unproductive, not because he declines to accept the disciplines on which a lawful civilized society rests, but for some other reason, generally his race or his opinions. And a refugee is denied asylum, either for such a reason or because the land in which he has found asylum is unable to make use of his productiveness, that is, is not organized to enrich itself.

Somehow, during the war, the rights of minorities and of refugees have not only to be recognized, they have to be broadened and affirmed, so that the future will not be burdened with this issue. Here the alternative is clear: Hitler solves the minorities question by moving people. Grandiloquently he moves them by the hundreds of thousands. He uproots them, disposes of their homes, expropriates them, and herds them like cattle to new unpastured lands. The Nazi state cannot tolerate individualists and minorities, so it destroys them as individual products of cultures. That is to be the dispensation if civilization is lost. If civilization endures it must know better than it did how to give scope to minorities, and how to enrich itself by freeing its own cultural components.

These changes do not come miraculously. After the war there will be a twilight time between war and peace, and the values now seen and affirmed, the visions beheld, will not be realized all of a sudden. But certain basic changes are being decided now, and they will be worked out. Certain affirmations of human rights are being spoken in the hearts of millions of individuals the world over. They are being acted on, within the scope that the war permits. The testing time for America, where the scope is wide, is here, and the supreme crisis of two thousand years of social growth is committed for solution, to a great degree, to Americans and America. If we fail, civilization is lost.

Hatred Is Contagious

By Everett R. Clinchy *

ANTI-JEWISH hate is growing in Germany, Austria, Italy, Czechoslovakia, Poland, the Balkans, the low countries, and France. Nor is this disease of anti-Semitism confined to Europe. It appears in many South American countries and right here in the United States. Handbills, tracts, whispering, and public defamation of "the Jews" are symptoms. It is a contagious menace! Look out for it. Anti-Semitism leads on to anti-Christianity. Even from a selfish angle, Christians should seek to cure every case of anti-Semitism as it appears and to use preventive measures against its recurrence.

Hatred of Jews will spread to hate of Catholics and of Protestants. It did in Germany. Of the one million now in Nazi concentration prisons only 100,000 are Jews; 900,000 are Catholics and Protestants. In Holland the Nazis crushed the Jews as soon as they took over; last month they started to round up Catholics and openly threatened, "the Protestants will be next." Anti-Semitism, when started, spreads like a forest fire.

To be sure, the Nazis can find embers to kindle in every nation they invade. Dislike of Jews is in the social heritage to which you and I were born. This is not peculiar to Christian-Jewish relations; for every social group exhibits "dislike of the unlike" toward outsiders, until educational efforts are specifically and consciously devised to overcome that tendency. The lack of sympathy for and understanding of Jewish people does not spell catastrophe until those embers are blown into the flame of hate. The danger is no more to the Jews than to Christians and our common country, America. What do the Nazis want to accomplish by exploiting anti-Semitism? Two things: The first is to *divide and conquer America,* by setting against each other, Christians and Jews, Protestants and Catholics, Negroes and Whites, capital and labor.

A second Nazi objective in anti-Semitism is to annihilate the values and ideals in the Judaeo-Christian tradition: the importance and dignity of personality; the freedom of intellect and conscience; the affirmation of man's sovereign relationship to God, and the system of ethics and morals derived therefrom. Judaism must be destroyed because Christianity is based upon it.

I wish that every Presbyterian pulpit, Sunday school and church organization would, during 1941, seek to rid our household of faith

* Director of the National Conference of Christians and Jews.

of dislike of Jews. How can this be done? These four suggestions to leaders may help:

1. Learn and teach the facts. What are the aims of Jews in American synagogues? What are their main spiritual teachings, their ethical code, their moral standard? What are American Jews contributing to the arts, science, philosophy, religion, and community life?

2. Become aware of how much American Christians and Jews have in common and of cooperative enterprises in which we can unite. There is one supreme difference—recognition of the Messiah—but many are our common "concerns," as the Quakers say. World peace is one. The most beautiful prayer for peace I know is in the Jewish prayer book. It begins, "Grant us peace, O thou eternal Source of Peace, and enable Israel to be a messenger of peace unto the nations of the earth." Among the many other social concerns common to both Christianity and Judaism are the efforts to: prevent decay in religious faith, apply democratic processes in industry, distribute fairly the buying power among *all* the people, check vigilantly on dishonesty wherever found, correct perennially the abuses of political power, stop over-indulgence in food and drink, and in soft and wasteful living, raise the sex standards of the people, make race relations righteous, and educate youth adequately in religion. These are ends to which every Christian and every Jew, who wants America to continue as a free country, should pay attention. Decadent signs in any of these areas are symptoms of doom for the Republic.

3. Let Christians cooperate with Jews on common tasks for the common good. There are 70 million Americans over twelve years old who are related to organized religion in the Judaeo-Christian stream. Anti-Christian and anti-Jewish emotions disappear as we work together.

4. Arrange in church and synagogue, parish houses and homes, occasional social experiences which will produce pleasant, warm, joyous ties between Christians and Jews. Education for better human relations must be wisely planned to develop satisfying emotional responses.

Right now the age-old patterns of mistrust and antipathy among Protestants, Catholics, and Jews, are being replaced by the demonstration of fraternity—democratic, cooperative good fellowship. This movement is part of a desire for that national unity, defined recently by Chief Justice Hughes, as "of a free people with that respect for individual rights which makes possible the attainment of our common ends." This is the American dream —that the many national, racial, and religious sub-groups will blend to produce like symphonic music the most civilized cultural ensemble in the history of human relations.

Federated Legislative Action

By William L. Mudge *

THERE are two outstanding characteristics of our times which must be apparent to every one. The first of these is the growing strength of the united and aggressive forces of evil and the other is the complacency of the Christian church. The latter, frequently appalling, is due in part, to a lack of clear, strong convictions on great moral issues and the failure to realize how fundamental and far-reaching these issues are.

Realizing the immediate and urgent need to unify the Christian church for aggressive action in the field of reform, a few Christian Protestant leaders in Pennsylvania agreed that something very definite should be done and without delay.

The Organization

A meeting was called under the leadership of the Pennsylvania Council of Churches on February 28, 1935, and a cooperative plan was started among the temperance groups of the state. So successful was this cooperative project that on December 1, 1938, the Federated Legislative Committee was organized and rules of procedure were adopted, covering the entire sphere of reform work. As the name indicates, each member organization is permitted to carry forward its own program and work. There is no super-organization but rather a committee, to which each organization elects two representatives annually, functions in the legislative sphere.

The officers, elected each year, include a chairman, vice-chairman, secretary, treasurer, and a director of publicity. The work of the Federated Legislative Committee is done through sub-committees: a legislative committee and committees on temperance, the Lord's Day, and on gambling, and salacious publications.

Annual dues of $10 paid by each member organization have been found sufficient for usual needs, special needs being met by the member groups when necessary.

The Program

A biennial state conference, which serves as a rallying center and has been of real value in crystallizing public sentiment, is held during the session of the state legislature which meets every two years. The program of the Federated Legislative Committee is fully presented at this meeting and members of the state legislature are invited and have attended.

No state legislature, as a rule, will

* Executive Secretary of the Pennsylvania Council of Churches.

pass better laws than the character of its individual members. Wherever possible, Christian men and women have been ecouraged to serve the state, irrespective of party. Many among this number have been elected and have given invaluable assistance.

Every opportunity is used to emphasize the right of suffrage. Many who should vote do not register. Others who register fail to go to the polls. Still others who cast their ballots overlook major issues. In one city in Pennsylvania more than nine thousand who voted at the last general election failed to voice their convictions in the Sunday movie referendum.

The committee on legislation keeps in close touch with the state legislature and watches with the utmost care every bill which is introduced. The members of this committee have always been chosen from reform organizations whose work requires this activity. Pennsylvania is a conservative state and this arrangement has met with strong approval. The vigilance of the committee on legislation has prevented many iniquitous bills from getting further than the committees to which they were referred. An ounce of prevention here, as elsewhere, is worth a pound of cure.

Results

The results speak for themselves. At the last session of the state legislature two years ago, thirty bills introduced by the liquor interests were defeated. In addition, the Pari-Mutuel Race Track Gambling Bill was killed for the ninth consecutive time, and the State Lottery Bill for the fourth time.

Five years ago last fall, before the organization of the Federated Legislative Committee, communities were permitted to vote on the issue of Sunday motion pictures. Less than one-half of the contests were won by the Protestant forces. In November 1940 the law permitted another vote to be taken and there were victories in almost one hundred communities or about two-thirds of those voting. This improvement was due largely to the work of the Federated Legislative Committee and the encouragement it has given to local communities to organize their own United Christian Fronts. A number of places, however, won their victories by small margins indicating that much closer cooperation is needed with a greater crusading zeal for righteousness.

The influence of the Federated Legislative Committee is felt on the state level and also in local communities. It is in the latter that the crucial test must be made.

Local churches and ministers must give more attention to great moral issues. Neglect to do this will make the situation still more alarming. Systematic Christian education is indispensable. There is no time to lose.

The Workshop

THIS is the second appearance of *The Workshop* which will be a regular department of SOCIAL PROGRESS during the coming months. Its purpose, as we have said, will be to tell what churches and church groups are actually *doing* in social education and action, and to suggest other suitable programs, methods, and projects. As promised, *The Workshop* this month is devoted to accounts of social action projects carried out by church groups. The response to last month's invitation to send in reports of such activities has been most encouraging and stimulating. These accounts will be carried in subsequent issues; and we again extend this invitation and hope that it will meet with a similar response.

The Man-Making Clinic

Ours is an agricultural community in the center of an irrigated valley well adapted to the raising of crops, and requiring an abundance of seasonal labor. When the sugar and canning factories close down in midwinter, however, scores of these men a great many of whom are skilled, find themselves without profitable work until spring.

One of the members of this church is the office manager for a corporation operating in this and surrounding states. One of his duties is to receive applications for employment. His experience in this capacity convinced him that there are many unemployed but capable men in this community who are well qualified for positions which would open to them if they had the ability to present themselves properly, or as he expresses it, "to sell themselves." He discovered that some experiments in training such men in this deficient quality had met with gratifying results. He communicated with the leaders of some of these groups and received encouragement for the establishing of what he terms a "man making clinic."

Though there are some thirty churches in this community, representing all of the major and many of the smaller denominations, I think one would be safe in asserting that few of the real laboring people are being reached by our churches. Though our own church has tried in a number of ways to serve these people yet it has not succeeded in bringing into its membership more than a mere handful of people who are not in the upper middle class of local society. Something has prevented us from conveying to this great class of folk the fact that we carry their burdens on our hearts.

The session has on a number of occasions frankly faced this fact and this "man making clinic" idea looked like something that might be used as a medium for the expres-

sion of this interest. Above all else the session was anxious that whatever it did, the church should not leave the impression that it was using any subtle means to obligate these people. Accordingly this offer was made: the church would offer a heated and lighted room in the church, blackboards, and all other equipment necessary. The pastor and other people of the church would attend on occasion to show their interest and to offer any help possible; but the "clinic" would be set up under the supervision of the man who had conceived the idea, and would be conducted as a community project. Its purpose would be to help those who desired positions to discover the qualifications necessary for such positions, to learn how to analyze their own capacities, and to present them in such a way as to make them attractive to prospective employers.

I went to the local editor who publishes our only daily paper and told him what the plan was. He responded with pleasing enthusiasm and gave the weekly meeting of the "clinic" front page publicity.

We had tentatively made arrangements for a dozen people at our first meeting. We had six times that many and were forced to move to a different room in the church. We discovered that a part of this early success so far as numbers go was due to a misunderstanding of the function of the group. There were those present who thought it was to be an unemployment bureau. Subsequent meetings, while not as well attended, still had numerical support which exceeded all of our expectations. At that first meeting, the principal of the local high school and the director of the local government employment agency appeared to offer their help. From time to time business men came as guests to offer their advice and assistance.

The procedure was this: Certain members of the group assigned previously or having volunteered, presented written applications or oral applications for desired positions. Leaders of the group and fellow members criticized and offered suggestions. Often these were then presented at a later meeting after having been revised. Sometimes they were later presented to real employers with good results.

Perhaps the most interesting thing about this whole project was that the biggest results were by-products: The original purpose was not to find employment for these people but to train them to find employment for themselves. Quite an unexpected thing happened. Almost every week one of them would come to the meeting and say something like this: "I know of a job that will open tomorrow, or opened yesterday, or will open next week. I can't handle it but I will be glad to help anyone who can." A number of people received employment through this

spontaneous employment cooperative. But that was not the total result. The Associated Press picked up the story from the local press and it was read in a number of places outside the valley. The result was that Mr. J. F. Toops, who was the sponsor of the "clinic," received inquiries from potential employers in several parts of the country. One skilled workman who had been unemployed for some months was offered three positions in as many different states.

I cannot determine what the result has been in dramatizing for these unemployed the concern of the church. That is one of many intangibles. What I *am* sure of is that it has helped to awaken this church to a realization of the fact that Christianity has some broad and practical ramifications.—*George S. Bancroft, minister, First Presbyterian Church, Scottsbluff, Nebr.*

Interracial Projects

Was the subject of a meeting held early in January.

"*What Are We Doing to the Negro in Philadelphia?*" It was arranged by the Committee on Social Education and Action of the Presbytery of Philadephia North, and its purpose was to stimulate an active participation throughout the presbytery in Brotherhood Week. Over 180 were in the audience.

The speakers were all Negroes—every one a leader in the city and some of them in the nation. One is the only Negro reporter on a Philadelphia newspaper; another is a member of the Philadelphia Bar; the third is a woman formerly a member of the state legislature and an author and poet of distinction; still another is president of a State Teachers College and also a poet; the fifth is a minister of a Baptist church who has just been re-elected to the state legislature from a district that is two-thirds white. It was a complacency-shaking, soul-stirring occasion, and many local churches have already planned for programs as a continuing result.

The First Presbyterian Church of Miami, Florida, writes of the program which they are planning for Race Relations Sunday: "This is being given under the auspices of our Woman's Association and will be their annual missionary praise service, the offering to go to Boggs Academy. We are going to have a fine chorus of Negro young people of high school age to sing the spirituals, and we hope to find a Negro reader to give the poems. We have planned this to give us a deeper appreciation of our debt to the Negro race in the realm of music and poetry. You will notice that none of the poems are dialect poems. The program consists of seven units, each unit made up of a short scripture passage, a poem, and a spiritual—these three elements related to the mood or theme of the unit as a whole.

For Time

Genius and Mortal Instruments

There is the story of the priest who preached to his congregation of Canadian woodsmen on the text, "Thou shalt not steal." The reason for that sermon was the prevailing practice of sawing off the end of logs on which is stamped the owner's mark and then stamping on it one's own. This practice, the priest noticed, persisted; so some weeks later he announced as his sermon topic, "Thou shalt not steal by cutting off the end of thy neighbor's logs."

The weakness of those who profess Christ lies not in the impoverishment of noble purposes and high ideals but rather in the impoverishment of practice. We are long on abstract principles, but how short we tend to be on specific applications! February is the month when we give ourselves especially to earnest consideration of our relations with those of another race or creed. If taken seriously it will prove a humiliating experience to discover how little most of us put into this area of human relationship.

Shakespeare writes that "Genius and its mortal instruments are then in counsel." The context shows he was thinking of the evil genius that is in men, and how many mortal instruments it has and how close it and these are in counsel! The evil genius of racial ignorance and prejudice has fashioned as its mortal instruments much of the prevailing pattern of our community and social life. But the genius of Christians is Christ himself, and yet how predominantly do Christians conform to this secular pattern of race relationships! The high calling of Christians is to fashion mortal instruments with which the genius of their faith may indeed have counsel. This sets the task of social education and action: by study and experimentation to create mortal instruments in our social relationships that are expressive of, and not anti-thetical to, the genius of the faith which we declare.

Within the past few weeks an active leader in one of our local churches shared in a seminar of the National Christian Mission. One afternoon was devoted to race relations, and several of the leaders of the Negro community added significantly to its thought and fellowship. After the meeting, this fine Christian told a friend that that was the first time she had ever shared in a gathering where Negroes and whites met together as "fellow citizens and fellow Christians" in a face to face relationship. One great step toward evolving mortal instruments that will counsel with the spirit of brotherhood is taken when we come together on an equal footing to share each other's hopes and fears and misunderstandings in the spirit of trust and fellowship.

ke These

The Church and the Trainees

The provision for trainees continues to increase both the number and size of cantonments. Segregated in a life by themselves yet still very much a part of the life of the community and the nation; concentrating upon military affairs, yet in twelve months to return to civilian life; these men, a vast number from church-related homes, need and deserve the full ministry of the Christian church. There are at least three lines along which the church may serve them in the name of Christ.

First, through the provision of Christian worship and fellowship within the military establishments. This calls for an adequate number of well-qualified chaplains. Public opinion within the churches should be alert and active in cooperating as needed with, and perhaps at times stimulating, the War Department in meeting the religious and social needs of the men while they are in camp.

Secondly, through taking thought and care as to moral conditions in communities near these cantonments. What a man does with his leisure time when away from camp is of paramount importance, and much will depend on the character of the opportunities afforded him in the community where he spends the time that is his. Churches should be active, not only negatively in barring undesirable places and enterprises, but positively by joining together with other community spirited groups in offering social opportunities that are constructive in their atmosphere and relationships.

Thirdly, by continuing to show men "a yet better way" than war and to testify, educate, and act on behalf of "the things that make for peace." The church is the custodian of those spiritual resources by which the nations of mankind will discover "a moral equivalent to war" as William James put it. And the quest after that discovery is the privilege and the obligation of every Christian, both in and out of uniform.

Trends and Changes

The relationship of the United States to the international situation has been changing so rapidly that it easily slips through the fingers of our understanding. It is highly important, however, that we have some kind of a grasp of where we are, and a measurement of the direction and movement whence we have come, and whither we seem to be headed.

From the Fall of 1939 to the late Spring of 1940, the war to most Americans seemed quite remote. It was *over there*, an objective fact.

The second phase for us was begun when the national defense program was launched. We threw off, as a nation, all pretense that what was happening in Europe carried no consequences to this country. Congress adopted measures designed to guarantee against the dangers from abroad to our nation in particular and to our hemisphere in general.

Since the fist of the present year we have added to this a second vast national effort, described most aptly, perhaps, in the phrase, "an arsenal of democracy." It is now our aggressive policy to provide Great Britain with the material sinews of war up to the last inch and pound of our productive capacity.

Both of these phases represent vast changes in our domestic life and in our international outlook. And there are signs that the discussion of a further policy will soon be upon us. Shall American man-power be used as well as American gun-power—in convoys or as aviators, for example? This policy is foreshadowed by the growing omission of the term "short of war," in "all-out aid" speeches, and the admission that this "all-out" policy does involve risk of military involvements. . . . This is not to say that the United States will technically or militarily go to war, but it is certain that this question will be discussed growingly wherever American opinion takes root and form.

Let it always be remembered that these questions are important because they constitute the social setting in which the church must bring unceasingly the impact of Christ upon public thought and action.

Presbyterian Work Camps

The Work Camp, developed furthest by the American Friends Service Committee, is designed to bring to socially impoverished areas a group of people motivated by the spirit of service to engage in manual labor, study and fellowship. Such undertakings result in many physical and spiritual values, both to those who participate and those who live in the community. The Department of Social Education and Action, cooperating with other Presbyterian groups, plans to carry forward Presbyterian Work Camps during the coming summer in North Carolina, Colorado, Oklahoma and other states. The program will include: First, daily manual labor in some creative and socially useful work; secondly, study of socially significant situations within the area, through field trips, interviews, and seminars—all from the Christian perspective; thirdly, study of the Bible and of the mission and the program of the church. The camps, planned primarily for older young people, will last from four to six weeks. Inquiries as to locations, dates and membership may be addressed to 917 Witherspoon Building, Philadelphia.

Christian Post-War Policies

The following is a summary of a United Press dispatch from London, reported in the New York Times, *December 22, 1940.*

In what was believed to be without precedent in a gesture of this sort, leaders of the Protestant and Roman Catholic Churches in Britain made public a letter advocating certain measures that should be adopted in drafting post-war policies.

Those who signed this communication to the *London Times* were:

The Archbishops of Canterbury and York, Primates of England as spiritual leaders of the Church of England.

Arthur Cardinal Hinsley, Roman Catholic Archbishop of Westminster and head of the Catholic Church in Britain.

Walter H. Armstrong, Moderator of the Free Church Federal Council.

To their own proposals, they joined those offered by Pope Pius on Christmas eve, 1939. These proposals were:

1. The right to life and independence of all nations, large, small, strong or weak, must be safeguarded.
2. Disarmament must be mutually accepted, organic and progressive, both in letter and spirit.
3. International institutions must be created or recast to insure the loyal and faithful execution of international agreements.
4. Real needs and just demands of nations and peoples should be benevolently examined.
5. A peace settlement must be dictated by a sense of acute responsibility that weighs human statutes according to the holy, unshakable rules of divine law.

The measures which these British church leaders put forward as coming directly from themselves, are aimed at social equality and justice. These "five standards" are:

1. *Extreme inequality of wealth should be abolished.*
2. *Every child, regardless of race or class, should have equal opportunities for education suitable to its peculiar capacities.*
3. *The family as a social unit must be safeguarded.*
4. *The sense of a divine vocation must be restored to man's daily work.*
5. *Resources of the earth should be used as God's gifts to the whole human race and used with due consideration for the needs of present and future generations.*

Moral Fitness and the Present Emergency

The National Temperance and Prohibition Council is one of those organizations with which the Department of Social Education and Action maintains a cooperative relationship. At its recent meeting in Washington, D.C., the Council adopted the following resolutions. They are presented here because they set forth clearly serious problems to be faced and will prove suggestive to the churches of local communities in setting up service programs and to members of legislative organizations or committees responsible for the support of legislation in relation to the problems discussed.

CONGRESS has passed a selective training and service act, and our citizens are being called into compulsory military service. Our industries and workers are being urged to manufacture essential defense materials on a scale unprecedented in all our history. . . .

The Chief of Staff of the United States Army in public appeal recently said:

> "Human nature being what it is, establishments for the purpose of selling liquor are becoming increasingly active in the communities adjacent to the camps, and in some communities there has been an influx of persons of questionable reputation. Here we have on the one side a sordid business for the accumulation of money, and on the other the interest of every parent in the United States who has a son in the Army, not to mention the responsibility of the War Department to develop an Army of the highest quality. This situation must be brought under control before it grows serious.
>
> "It is in this field, in the communities in the vicinity of our troop concentrations, that the War Department urgently desires the assistance of every welfare organization in the country."

Therefore, be it resolved by the National Temperance and Prohibition Council, assembled at Washington, D. C., this 15th day of January, 1941:

1. That we pledge our wholehearted support to the President of the United States as the Commander in Chief of the Army and the Navy, and we pledge to the leaders of our military and naval establishments our support in every practical effort to achieve an adequate national defense.

2. That we approve the emphasis laid upon the necessity of a high morale among our citizenry and the

necessity for the development of an efficient military and naval establishment for defense purposes.

3. That we deprecate the conditions developing around the military camps with respect to vice and alcoholic beverages, and pledge our cooperation to aid in the creation of a better environment and the establishment of more adequate recreation facilities in the vicinity of military and naval posts.

4. That we urge the President of the United States as Commander in Chief of the Army and the Navy to use the great influence and powers of his office to enlist the cooperation of state and local officials to take such action as will protect our military and naval trainees from exploitation in the vicinity of army and naval establishments, and pledge our cooperation in such efforts.

5. That we believe it to be the duty of loyal citizens in such a time of national crisis to bring to the attention of the President of the United States, to the Governors of the several states, and to the law enforcement agencies the activities of those who would exploit the defenders of our country for profit.

6. That we urge the Congress to enact such legislation as may be appropriate under our present peacetime status for the protection of our military and naval services from the effects of vice and liquor conditions.

7. That we appoint a committee to consult with representatives of the executive and legislative, military and naval branches of the government, and cooperate with other social agencies with the view of developing an adequate, unified, coordinated program of action in the interest of the public welfare, and to cooperate in all practical ways in securing such legislative and administrative action as changing conditions may require.

8. That we call upon the State Legislatures to consider carefully the subject of liquor and vice as it relates to the present welfare, and urge them to adopt such legislative enactments as will reduce intemperance and vice.

9. That we urge the Congress of the United States to enact into law the recommendations repeatedly made by the administrative agencies of the federal government for better and more effective enforcement of the federal liquor laws, including:

> The prohibition of the advertising of alcoholic beverages over the radio; adequate legislation for the protection of the states against importation of liquor for delivery or use in violation of state law as is guaranteed by the 21st Amendment to the Constitution of the United States; and subjecting the brewing industry to the same requirements of obtaining a basic permit to engage in interstate commerce, and to the same penalties as now apply to distillers engaged in similar transactions.

10. That we urge Congress also to enact legislation prohibiting all interstate advertising of alcoholic beverages.

Brotherhood Sunday—1941

Materials and suggestions here offered are embodied in the worship service especially prepared for use in church services and in other church group meetings at any time during this Brotherhood Month. The worship service, "One in Christ Jesus," in printed form may be ordered from any Presbyterian Book Store at $1.00 a hundred. Each worshiper should have a copy.

MEDITATION: To be read by the worshiper before the service in quietness of spirit.

There is a Man on the Cross

Whenever there is silence around me
By day or by night—
I am startled by a cry.
It came down from the cross—
The first time I heard it.
I went out and searched—
And found a man in the throes of crucifixion.
And I said, "I will take you down,"
And I tried to take the nails out of his feet.
But he said, "Let them be
For I cannot be taken down
Until every man, every woman, and every child
Come together to take me down."
And I said, "But I cannot hear you cry.
What can I do?"
And he said, "Go about the world—
Tell everyone that you meet
There is a man on the cross."

Elizabeth Cheney

MUSIC:

Prelude: *Largo* from *New World Symphony* by Dvorak or *Idylle* by Kinder
Postlude: *Finlandia* by Sibelius or *Te Deum* by Wachs
The Choir: Spirituals (if a Negro soloist or quartette is available)
How Beautiful Upon the Mountains, by Harker

HYMNS: (Found in the Presbyterian Hymnal, 1933)

Praise: *When Morning Gilds the Skies* (Tune *Laudes Domini*)
Service: *O Brother Man Fold to Thy Heart Thy Brother* (Tune *Welwyn*)
Brotherhood: *Rise Up O Men of God* (Tune Festal Song)

CALL TO WORSHIP:

Leader: Wherewith shall I come before the Lord and bow myself before the high God? Micah 6: 6
Response: He hath showed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love kindness, and to walk humbly with thy God? Micah 6:8

SCRIPTURE:

Luke 22: 24-27—*Jesus' Law of Service*
I John 4: 7-21—*The Conquering Law of Love*

MEDITATION AND RESPONSE:

Let the leader read the meditation—"There is a Man on the Cross"

Responsive Reading:

There are men and women, boys and girls, sick in body;
Do we care enough to heal them?
There are people with broken hearts;
Do we care enough to help them?
There are little children whose fathers cannot bring them bread;
Do we care enough to feed them?
There are those with dark skin who every day suffer injustice;
Do we care enough to identify ourselves with them?
There are sins within ourselves that blind us to the needs of others;
Do we care enough to face them?
Or shall we leave this Man hanging upon the cross?
O God, have thy way with us that we be partakers of the agony and power of the love of Him who hangs upon the Cross.—*Adapted from "Shifting Populations in America," Missionary Education Movement, New York.*

PRAYERS:

Invocation:

O God, fountain of light and truth, give to thy church vision, charity, and understanding. Increase among us this day, Our Father, the sense of human brotherhood, true respect for man and for woman, loyalty in service and charity, happiness in work and justice in reward; through Jesus Christ our Lord. Amen.—*The Book of Common Worship (Revised).*

Guided Prayer:

(Each suggestion to be followed by a period of silent prayer)

Let us pray that God will give us sensitive hearts that we may be aware of the precious gift of brotherhood.

Let us give thanks for the forgiveness of God which knows no measure, and which remembers no more our iniquity.

Let us bless God for the courage we have received through the heroism of others who exemplify the words of the Master, "Greater love hath no man than this, that he lay down his life for his friends."

Let us pray, by the compassion of Christ, that we also may be able to aid others in these days of overwhelming need.

Let us pray in confession and repentance for our sense of pride that has caused us to assume that we are better than other men. May we acknowledge before God that we are all His children, one in Christ Jesus.

O thou who sent thy Son, our Lord, to teach us to love one another, give us the grace to live as brethren as becomes those who have the high honor to be called children of God. In Jesus' name, we ask it. Amen.

Closing Prayer:

Now may Christ dwell in your hearts through faith; to the end that ye, being rooted and grounded in love, may be strong to apprehend with all the saints what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge, that ye may be filled unto the fulness of God.—Ephesians 3: 17-18.

About Books

Protestantism's Hour of Decision, by Justin Wroe Nixon. Judson Press. $1.39. (Special Edition)

There is strength and power in these pages. They are rich with germinal ideas, opening to the mind vistas of understanding. There is a vigor in its thinking that reflects reading which encompasses many aspects of life. There is the feel of life here, for Dr. Nixon thrills at the touch of religion upon the deep issues of contemporary living. There is confidence here in the high potentiality of Protestantism for the continuing solution of mankind's social and spiritual growth.

"America's Contribution to World Christianity," and "Protestantism and Democracy" are the titles of two of the six chapters, and they give the setting and focus of the volume's concern. Dr. Nixon does not identify Protestantism and democracy, but he does hold that the Protestant interpretation and expression of Christianity "cannot survive without the rights secured to men in a democracy"; and in turn, democracy draws its sustenance from certain affirmations that depend upon religious support.

The author's discussion on the positions taken by "the pacifist" and "the patriot" in the chapter, "The Struggle for International Order" is a high point in the book. While he is forthright in the choice which he makes, standing with the patriot as against the pacifist, his treatment brings out the strength of both positions and the basis for Christian understanding and respect for the one toward the other. He finds laissez-faire individualism and totalitarianism both wanting as sufficient in themselves; and by way of solution he puts forward the theory of "federalism" by which individualism, voluntary association, and the state are brought together in united contribution to the whole life of a people.

Dr. Nixon pleads for a planetary view of the outreach of human relations today. Government as traditionally set up within national boundaries can no longer fulfil the high office of maintaining law and order. This because the world has become too small for competing nationalistic governments which must now yield to a world government.

In the final chapter, "Toward a Spiritual Revival," Dr. Nixon elaborates what to him is a living conviction, namely, that religion becomes real and vital only as men come to grips with the realities and tensions of their day. What to some seems to be confusion and bitterness, to others is revealed as a channel of God's presence as they go out to wrestle with the needs of men. The other chapters are "The Enduring Christian Faith," and "The Economic Crisis."

Those who read this book will find their minds replenished and enlarged, and their confidence renewed because they stand within the Protestant heritage in such a time as this.—C. P. H.

The World's Need of Christ, by Charles A. Ellwood. Abingdon-Cokesbury Press. $2.

If a theologian had written a book with the title, *The World's Need of Christ,* the reading public would ignore it; but when one of America's outstanding sociologists insists, as does Dr. Ellwood, "that an increasing number of social scientists will come to say, even in the name of intellectual honesty, that to ignore Christ's teaching regarding human relations, if we wish a society permeated by good will, is like astronomy ignoring Copernicus' doctrine of the stellar universe," that testimony commands the attention of laymen and clergy.

Dr. Charles A. Ellwood, head of the

Department of Sociology at Duke University, is well known for his writings in the field of sociology. His new book is not a discussion in sociology but an urgent appeal for men to "imitate Christ." Taking his theme from Prof. P. A. Sorokin's *Social and Cultural Dynamics,* that a culture based upon the senses is a disintegrating culture, Dr. Ellwood demonstrates that our culture is primarily "thing-minded," and that the need of the world is a spiritual basis for life.

All the elements of our culture, science and philosophy, religion and the church, politics and international relations, says this student of society, have adopted an attitude of disdain for the actual following of Christ. They have been content with the present achievement in terms of measurable things, and have ignored the values which are spiritual. But unless the world accepts the lordship of Christ in its social applications, he declares, our culture will fail. Disturbing to our complacency is the author's frank statement that the church has failed in its share of this responsibility: "The devout churchman has held that 'the church is Christ alive in the world today.' Considering all the historical failures of the church to represent the spirit of Christ, perhaps a better example of wishful thinking and believing in the religious realm could hardly be adduced." Such an "imitation of Christ" is the only hope of our time and to despair of a Christian culture is to turn mankind back to the level of brutes.

JOHN FIELD MULHOLLAND

The Social Gospel Re-Examined, by F. Ernest Johnson. Harpers. $2.

Dr. Johnson is conscious of the difficulty latent in the title. "The term 'social gospel' is retained advisedly though with a full appreciation of the freight of misunderstanding that it carries. Until what it has stood for has been fairly appraised, I do not care to have its standard hauled down." A reading of the book (and here is hoping that it will be read) reveals that Dr. Johnson is indeed concerned with the social implications of the gospel. "The Christian message *is* Jesus Christ. . . . The authority of Christianity at any time is precisely what the commanding figure of Christ achieves when presented to the world. . . . There is a social gospel only because the personality of Jesus makes such a terrific impact on the whole order of human relationships and because its demands can never be met without a thoroughgoing reorganization of human affairs."

The continuing revelation of God in Christ is through the church which in its nature is a witness to the social nature of the Christian experience. "Christian conversion has characteristically meant adoption into a Christian brotherhood." And what characterizes the fellowship within the church cannot be held only within it. Quoting Canon Barry, the author writes that "the Christian redemption of the social order is offered the world through this redeemed society." This volume has much to contribute to the clarification of the relationship between the church and the social order.

Dr. Johnson accepts the fact that the neo-orthodox school of Christian thought is offering the severest criticism of the liberal social school of Christian thought, and he takes up this challenge. He admits that the theology of those who have been more socially minded has at times lacked depth, although he points to such facts as the great place for the sense of sin and of need for repentance in those who have been social liberals. The burden of the volume in its theological sections is, however, that there are insights lacking in the theological affirmations of the neo-orthodox.

There is much here that is the basis for a Christian sociology. At least Dr. Johnson leads off from a theology that has rich social passion and vision. There is a critique of pacifism in these pages to

which readers will respond variously. There is a proposed solution to the relation of religion and education that is fresh and highly stimulating. In the concluding chapter, "Democracy and the Christian Ethic," there is some fine writing that bears on the need for ethical changes in our economic and racial life.

Dr. Johnson is both critical and appreciative of both the liberal and the neo-orthodox schools. Representatives of each of these schools will find themselves under its fire. But his book is neither polemic in spirit nor concerned with destroying a position. Rather, it is constructive and trenchant, deepening the faith that undergirds Christian social action, keenly penetrating in its Christian thought, and sharpening in its awareness of the great unfinished business that lies at hand in the application of the Christian ethic to the social order.—C. P. H.

A Short History of Christianity, edited by A. G. Baker, University of Chicago Press. $2.

This will be a valuable manual for those who wish to acquaint themselves with the salient events and epochs of Christian history compressed within a single volume of little more than two hundred and fifty pages. Those, too, who have to teach, whether pastors, theological students, or religious educators, will find this a useful volume. The book is made up of eight chapters which are divided into thirty-two sections for use as a text. The editor is professor of missions in the Divinity School of the University of Chicago, and his five collaborators are also his colleagues in that institution. This composite authorship does not at all make for discontinuity as one might think. Indeed one gets the impression that the authors have worked together and the result makes for sane and sober judgment.

There are interesting features about the book: there are no footnotes or references to crowd the text off the page; there is a semblance of a bibliography, it too is abridged; there are exceptionally good chapters on Eastern Orthodox Christianity by Matthew Spinka and American Church History by W. W. Sweet—both of which come right up to our own day. A concluding chapter by the editor on "Missions" makes a fitting climax, and it is pointed out that as Christianity has been confronted with world forces before, so too today Communism, Naziism, Mikadoism, all threaten its existence and on the struggle "the fate of mankind for the next few decades or centuries" will depend.

HUGH THOMSON KERR, JR.

Europe in Travail, by John Middleton Murry. Macmillan. 35 cents.

This is a small volume with a compactness that makes each sentence large in its implications. It calls for reading and rereading, all of which results in an added sense of the debt that we in this country owe to what is coming from the pens of leaders of Christian thought in Great Britain.

The author writes out of a compelling sense of urgency. "A terrible sense of frustration eats at the heart of Europe. In its civilization now, destruction is not incidental, it is essential. Deprive it of that purpose, and it will not work, it cannot live. We cannot integrate our societies except for war." The nub of this cultural and spiritual catastrophe is to be found in unemployment. This is the compelling issue of the day. Its stark tragedy lies in that the democracies attempt to solve it by hiding from it in Fascist manner, putting men to work in a military collectivism. "In us is incarnate the triumph of your false society and its doom," these men say. "You promise us that we shall soon be received back into the body of society, we shall again be fellows among our fellowmen. And why? Because you are at war. In us you behold the hidden truth of your society; for we are those for whom your war is peace, and your peace is war." The way that

needs to be explored is putting men to work through a collectivism that is under democratic control.

The spiritual and moral insights for such a solution engage the efforts of the author. The material basis of our modern civilization is here recognized and its consequent social structure makes some form of collectivism inevitable. Men today are free to say whether this collectivism is to be of the letter or of the spirit. Discipline more than ever before there must be, but from without or from within? Individualism is only a half-truth, and collectivism is only a half-truth, but we have built on the half-falsehood in the first and totalitarianism builds on the half-falsehood in the latter. The road out is through a stronger sense of community which roots in the spiritual experience of men and finds its external expression in a State which is at the service of those who make it up. Through its faith the church stands at the corner where civilization today must turn. Because Christianity "is dynamic, it may be subversive. In such times as these when the nation has usurped the place of God, if the church will not live dangerously, it will cease to live at all."

While the reader may question some of the landmarks along the way which this book takes his thinking, he cannot help but feel that the author writes with strong authority in his analysis of the modern predicament and in his affirmation as to the task ahead.—C. P. H.

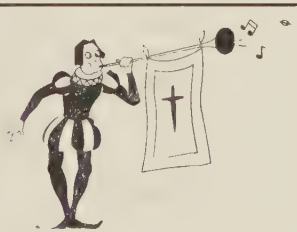
We Won't Murder, by Paul Comly French. Hastings House. $1.50.

In the sub-title this book is described as "the history of non-violence," but the book is more than a history. It begins with a statement of the problem facing those who hold conscientious scruples against participation in war and ends with a proposed solution.

Between these two chapters there are three chapters giving a rather brief account of men and movements concerned with the pacifist position. One feels that the book might have gained some advantage by being either shorter in order to reach a wider public in the form of a booklet; or longer in order to present additional case studies and instances where this type of action had been effective.

The author bases much of his argument on the right of conscience as over against the power of the state to coerce individuals. If the state has that right, he contends, then "free conscience is gone and one of the values which distinguish our system from totalitarian form will be lost." His solution, attacking the problem from this angle, seems academic.

The book gives some facts worth knowing about the attitudes and actions of governments in relation to conscientious objectors, and closes with one of the best bibliographies that have been given in this field. EDWIN O. KENNEDY



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Facts and Figures

Conscientious objectors must fill out registration form 47 entitled "Special Form for Conscientious Objector." Reports indicate that Presbyterian ministers who are counselling with these men from their churches suggest the following: Chapter XX of the Confession of Faith, which concerns God alone as Lord of the conscience; the Pronouncements of General Assembly dealing with this matter, especially those of last May which combine both a detailed summary of earlier actions and the most recent action; the two pamphlets issued by the Department of International Justice and Goodwill of the Federal Council of the Churches of Christ in America (297 Fourth Avenue, New York), "The Conscientious Objector and the Selective Training and Service Act of 1940," and "Official Statements of Religious Bodies Regarding the Conscientious Objector."

Religious Belief Defined—The latest bulletin on the conscientious objector published by the Department of International Justice and Goodwill of the Federal Council of Churches reads: "The Act does not require that a conscientious objector be a member of any church or religious body. Religious training or discipline may be considered as having been received in the home, in the church, in other organizations whose influence is religious though not professedly such, in the school, or in the individual's own personal religious experiences and conduct of life. Any and all influences which have contributed to the consistent endeavor to live the good life may be classed as religious training. Belief signifies sincere conviction. Religious belief signifies sincere conviction as to the supreme worth of that to which one gives his allegiance.

"Among the evidences of the sincerity of an individual's religious belief, with particular reference to non-participation in war, are: recognition of consistent endeavor to live conscientiously, faithfully, unselfishly; the time element—how long the person has held his conviction, how long his conviction has been maturing—although length of time is not a necessary condition of sincerity in every instance; active affiliation with a religious organization committed to non-participation in war; active participation in the work of one or more organizations devoted to social service, to community betterment, to national welfare, to world peace."

Congress has made no appropriation for the support of conscientious objectors who accept work of national importance under civilian direction; nor will they receive all or part of the monthly wages paid to those who accept military service and training, according to the statement released by the National Service Board for Religious Objectors. All conscientious objectors are to be sent to camps established and run by the American Friends Service Committee, the Mennonite Central Committee, and the Brethren Service Committee. The government will provide technical advisors and some equipment in setting up these projects, but their overhead expense must be met by the sponsoring bodies.

The individual conscientious objector will not only be cut off for a year from earning an income, but he will, in addition, have to defray his expenses of $420 while at the camp. This outlay will have to come either from himself, his family, his local congregation, his national church body or some other interested group. Various denominations are already seeking to help meet the needs of conscientious objectors from their own constituencies.

Refugee Children—"As conditions grow worse, we are thinking of sending

the children to the United States," wrote a French pastor, Rev. Edouard Theis, and his American wife whose parents are former missionaries to Africa under the Presbyterian Board of Foreign Missions. "Will you see what can be done to get the necessary papers?" Only one of the six children was an American citizen.

It did not take the American recipients of the letter long to realize that there was little that they could do as individuals. Communications were uncertain and slow. Circumstances changed from day to day. Red tape, confusion, expense, and uncertainty made the whole enterprise seem impossible. Despite all the obstacles, the children arrived in New York on December 23, a part of a group of 25 European children who were brought from the continent under the auspices of the Unitarian Service Committee, which is doing work in Europe among refugees.

In commenting upon the arrival of this group of children, a Presbyterian minister who tried to help in the response to the original letter from France has written to the editor of *Social Progress*, "It is a distinctly broadening experience to realize that in this particular crisis, we found help from a group of Christians with whom we customarily have comparatively little fellowship. The one group meeting the particular situation of these children was the Unitarians."

Underlying spiritual unities "that cut across racial and religious barriers" will be the theme of an address to be delivered at the 1941 annual meeting of the International Council of Religious Education to be held in Chicago Feb. 10-15. In addition to this address, which will be given by Professor Howard Thurman, dean of Howard University, Dr. Henry P. Van Dusen of Union Theological Seminary, New York, will speak on the crisis that faces religion in the world today. As the answer of Christian education to this crisis the meeting will consider "the United Advance in Christian Education" as it has been developed up to the present time.

A notable advance position was taken by the churches of America regarding race and democracy in this country by the Federal Council of Churches at its biennial meeting held in December, according to George E. Haynes, general secretary of the Council's Department of Race Relations. Some of the pronouncements of the Federal Council, based on findings of Council seminars and of other interdenominational bodies meeting at the same time, are in brief as follows: Expression of sympathy with Jewish people "in this hour of calamity for so many of their group in Europe," deploring of anti-Semitism in America, and a summons to all Christians to create Christian attitudes toward the Jews; opposition to racial segregation in national defense procedures, particularly in labor conditions and recreational facilities; urging churches in communities near camps in which Negroes are in training to give careful attention to the maintenance of good relations between the races; expression of opinion that the churches try to "secure at once publicity for the peculiar problems faced by the Japanese in the United States;" an appeal for more attention to spiritual fellowship and activity in behalf of Spanish-speaking peoples in this country; and a call on Congress to forbid defense contracts to any industry discriminating in employment against any American citizens on account of race, creed, or color.

Large numbers of German migrants who at government instigation recently moved into Germany from that part of Bessarabia and of eastern Poland known as Volhynia, took with them to their new home certain religious articles that they regarded as indispensable to

continued living. These included large altar Bibles, baptismal fonts, communion vessels, altar candlesticks, Bibles, and hymn books. They were compelled to abandon most of their other books and much of their personal property. This information comes from the World Council of Churches.

A call to prayer for peace is one of several actions taken by the Federal Council of Churches at its biennial meeting held in December. Of general interest in the Council's actions are these: A request that the Council's executive committee "take steps toward uniting all people in North America, and as far as possible in other nations, in definite prayer for peace"; expression of interest in a conference of representatives of Churches on both sides of the Canadian border "to consider together our Christian witness to a world at war and to strengthen the bonds of our ecumenical fellowship"; an appeal to the President and to the Secretaries of War and Navy "to take such action as will secure the fullest possible moral and health protection for our soldiers and sailors"; and a resolution calling upon all Communions to join in promoting a campaign of education on "the disturbing conditions attendant upon the use of intoxicating liquor."

The Syracuse Peace Council, Syracuse, New York, continues to promote vigorously its program of peace education. In October Dr. Cecelia Sheppard of the F.O.R. was in Syracuse for a week's "teaching mission." On Armistice Day Paul Harris spoke to 1,000 individuals in various audiences and gave a broadcast for which radio "listening luncheons" had been arranged. More recently a one-day conference with Kirby Page brought 150 people together for an afternoon seminar, a dinner symposium and an evening forum. Discussion centered around the theme "Religion in a World at War."

The peace council will be host, Feb. 14-16, to a state-wide institute of international relations which will consider "The Underlying Trends in World Affairs." The institute is sponsored by the American Friends Service Committee. Syracuse has an actively functioning board of counsel for conscientious objectors sponsored by the Fellowship of Reconciliation, the Society of Friends, the Methodist Commission on World Peace, the Ministers' Covenant of Peace, and the Syracuse Peace Council. The F.O.R. has initiated a community refugee committee which thus far has resettled three families and one single man in Syracuse. It will continue its work in cooperation with the American Committee for Christian Refugees.

Orientals write prayer program. "There is special significance about this particular service," says the National Committee of Church Women regarding the program for the annual World Day of Prayer, Friday, February 28. "It was written by members of the World Day of Prayer Committee in Shanghai, a committee composed of Americans, Chinese, Japanese. Therefore every sentence comes to us freighted with their incredible new understanding of what the Kingdom of God implies—in penitence, in forgiveness, in confession, and in that warm searching for new power. The Everlasting Mercy breathes through every line." Materials and suggestions may be secured from The National Committee of Church Women, 297 Fourth Avenue, New York.

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Study and Action

Materials described on this page are suggested as helpful tools in promoting an intelligent and Christian approach to the difficult problems facing our people today.

For Brotherhood Month

One In Christ Jesus—A worship service of Brotherhood for use in church services or by any other group. It embodies the materials found on pages 22 and 23 of this issue. *$1.00 a hundred.*

Group Conflict or Confidence—A particularly readable leaflet on the causes of friction and the basis of inter-racial or inter-group understanding which begets fellowship and confidence. A reprint of the article of the same title which appeared in Social Progress for October, 1940. One of the *Social Progress Leaflet Series* which includes also *Brotherhood-the Church and Race* and *Anti-Semitism Challenges America.* For general distribution. *50 cents a hundred.*

Race Relations Sunday Packet—Five leaflets containing material for use in the church service and in programs for groups of children, young people and adults prepared by the Federal Council of the Churches of Christ in America. *Complete set of program suggestions, 5 cents each; individual leaflets, 2 cents each, $1.00 a hundred.*

Current Aspects of Race—Program suggestions and selected materials on anti-Semitism for church groups. *Federal Council of Churches, 297 Fourth Avenue, New York, 35 cents.*

Toward Christian-Jewish Understanding, The American Caste System, (the Negro problem), and ***Christian Conscience and the State***—Three Social Action Pamphlets. *The Council for Social Action, 297 Fourth Avenue, New York. 15 cents each.*

Brotherhood Week Materials, Feb. 22-28. *Write to National Conference of Christians and Jews, 300 Fourth Avenue, New York.*

Current Issues

The Local Church and Men of Draft Age—Suggestions for helping conscientious objectors, men in the army, and men subject to call. Reprint from *International Journal of Religious Education,* January, 1941. *World Alliance News Letter, 70 Fifth Avenue, New York. Single copy, free.*

Religious Propaganda Against War—*Propaganda Analysis,* January, 1941. A most helpful study of Christian pacifism and Christian "propaganda" for and against war. A guide to group discussion of many types of anti-war propaganda, assumptions, methods, and goals, is included. *Propaganda Analysis, 211 Fourth Avenue, New York City. Subscription $2.00 a year. Available in libraries.*

U. S. Aid to Britain—Analysis of Britain's needs and what the United States can provide, with comments on the risks and difficulties involved, *25 cents,* and ***Financial Help for Britain?***—Arguments Pro and Con—*10 cents.* Each pamphlet includes discussion questions for study groups. *Foreign Policy Association, 22 East 38th Street, New York.*

United States Neutrality Acts. Theory and practice of the acts with the text of the 1939 Act. *Carnegie Endowment for International Peace, New York. 5 cents.*

Current Films

These estimates of current films are offered in response to the action of the General Assembly 1932, requesting such a previewing service to be made available from the Department of Social Education and Action. The following evaluations based on reports of ten groups of national organizations judging pictures in Hollywood are not to be construed as recommendations, but represent the best available comment on current films.

Arizona (Columbia) (Cast: Jean Arthur, William Holden, Warren William, Porter Hall, Paul Harvey). "Arizona" revives the early days of Tucson with an astonishing impression of reality: the crude little town set down on the desert with its dust, its mud; the excessive daily heat and the brilliant moonlit nights and polyglot population; and in the background the beautiful mountains. It is the story of Phoebe Titus who bakes pies for a living while her ambition grows to own the finest cow ranch in the valley. It is the time of the Civil War when the territory did not know whether to join the North or the South. For the most part, violent action is sacrificed to dialogue, but the finale is a thrilling cattle stampede which is excitingly and amazingly executed. It is an unusual picture of pioneer days, and one notable asset is its complete lack of vulgarity in act or dialogue. **Family.**

Little Men (RKO-Radio) (Cast: Kay Francis, Jack Oakie, George Bancroft, Jimmy Lydon, Ann Gillis). Due to the false interpretation of two of the main characters, lovers of this well known book will be disappointed. The plight of a little boy, an adopted son of a traveling medicine man, when compelled to attend school is sympathetically portrayed, but the crooked methods employed by the boy's father and the latter's companion mar the simplicity of the story. The fine features of the picture are the home life of the school and the molding of the character of the boy Dan, which had been influenced by poolroom and saloon atmosphere. Kay Francis as Jo is well cast and Jimmy Lydon as Dan does a nice piece of acting. **Mature.**

Gallant Sons (Metro-Goldwyn-Mayer) (Cast: Jackie Cooper, Bonita Granville, Gene Reynolds, Gail Patrick, Ian Hunter). A social drama with an element of mystery and touch of humor, with a loyal school spirit running through the whole. The story is wholesome, centering around the lives and activities of two high school boys, although one is the son of a reformer and the other the son of a gambler. The intimacy is strained when the latter is falsely accused of a murder, but the clever sleuthing of the group of young companions discovers the real culprit, resulting in a happy ending. **Family.**

Growing Up (RKO Pathe) (Narrated by Dr. Allen Ray Dafoe). A delightful picture of the Dionne Quintuplets in which Dr. Dafoe narrates a series of events in the lives of these interesting children, from their early infancy to the present day, demonstrating the value of medical science, careful training, and the responsibility assumed by the Canadian government for the general welfare of these happy children. A clean, wholesome picture, highly interesting and entertaining. **Family.**

Santa Fe Trail (Warner Bros.) (Cast: Errol Flynn, Olivia de Havilland, Raymond Massey, Ronald Reagan, Alan Hale, Guinn Williams). An excellent, semi-historical, dramatic story of the tragic period just preceding the Civil War, in which are related the activities of John Brown, fanatical zealot on abolition. Threading through the story is the development of the West, the building of the Santa Fe railway, and a pleasing romance. Production values are of the best; direction unusually fine. Some exceptional scenic effects. Music appropriate to the period adds to the mood and realism. Honors go to Raymond Massey as the ill-fated John Brown. **Mature-Family** (over 14).

The Son of Monte Cristo (Edward Small-U.A.) (Cast: Louis Hayward, Joan Bennett, George Sander, Florence Bates, Lionel Royce, Montagu Love). Thrilling melodrama, with lavish settings, elaborate costumes and exciting, romantic story, the underlying theme of which is symbolic of the dictator-ruled provinces of Europe today. The cast is well-chosen and the leading characterizations are outstanding. Intrigue to gain dominion over a small principality near France in the days of Bismarck and Louis Napoleon, and rivalry for the love of the Grand Duchess make the story. **Family.**

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